/145 cont./

532 976 carving anywhere else or obtain an explanation anywhere (*).

* Possibly this is supposed to represent "Thunder," who, as the most important mythical figure and also as the shamans' assistant spirit, is described as a small man with the shaman staff and a triangle as a musical instrument, who displays his sexual parts.

223 Bird-hunting for the pigeon-sized tom birds is carried on by almost all Paez families with the net (ōka), as well as with the shotgun. The net is about five meters high and 20 meters wide. For this purpose a correspondingly wide breach is cut in the growth of trees or bushes on a hill or the ridge of a mountain chain, and the net fastened in the opening produced. The flushed birds, who think that there is a convenient passage at this place, fly into the net, get caught in it, and are then killed by the [237] capturers, who twist their heads. Another type of bird-catching consists of fastening a noose made of horsehair (nyákiwez; nyák = to set up, wez = string) to the twig of a tree or shrub in such a • [857] way that the noose rests in a bird's nest. When the bird returns to its nest, the noose becomes entangled in its foot, and the boy -- for it is mostly boys who engage in this task of noose-setting -- 224 is able to seize the bird. Rabbits are caught in the same way with nooses, but made of agave fibers, by laying the nooses where they pass.

226 Fishing is done with hook and line at the river or with [283] poison in weirs. The fishing line (wendyánsyuts) consists of twined agave string to which are tied a metal hook and a stone as a sinker. A small worm is fastened to the hook as bait. [462] Angling is done only by men, and at twilight or at night.

226 824 171 Fishing with poisonous plants is a cultural characteristic of almost all South American Indians. For this purpose a total of more than 100 species of poisonous plants are used by them, which means that this part of the world leads all the continents in this respect (Heizer, p. 277). Among the Paez, fishing with

/146 cont./

726 [725] [177] [411] In order to defend their mountain country the Paez also used large rocks which they hurled down on the attackers from the heights. They, too, however, soon succeeded in obtaining iron and iron weapons. In their battles at the time of the Conquista they were already using swords and machetes.

411 726 773 628 411 191 The stone-sling plaited of agave fibers, whose manufacture is described below (see under "Plaiting" /see pp. 85-86 /), is of great importance mythologically in the battles with the "Pijao." For geographical reasons it is the typical weapon of the American mountain peoples from Tierra del Fuego to Canada, whereas the blowgun, for similar reasons, is the typical weapon chiefly of the Amazonas and Orinoco forest area. The simultaneous occurrence of blowgun and sling is found all the way from Mexico to Ecuador and in Bolivia (Friederici, 1911, pp. 71-73, Pl. 13).

411 [462] [857] [223] /147/ The blowgun of the Paez consists of a single barrel and is very simple in its construction. It is made only by men, but for bird-hunting is used almost solely by boys. To make it, one uses the thin, straight trunk of the fíza tree, the pith of which is burned out with a long iron tube about eight millimeters in diameter and heated red-hot. The length of the tube is two to three meters. No special mouthpiece is attached. As a sight a little piece of beeswax is pasted above the mouth of the blowgun. [324] The ball-shaped fruits of the smbák tree, which have exactly the right caliber when green, are used as shot. The range amounts [211] to about 20 meters. The accuracy of the shot is not great. Nevertheless, there are boys who have carved more than 20 notches above the blowhole of the tube as a record of the birds killed.

4. Crafts and Techniques

a) Treatment of Fibers

283 The fiber material used by the Paez for plaiting, weaving, nets, or ropes is primarily agave, cotton, or sheep wool. Agave and cotton are ancient American fiber plants whose homeland is probably Central America, while working with sheep wool has its tradition in the Peruvian Highlands, in working with llama or

/186 cont./

[77 797 871 Today all children are obliged to attend school in the mission schools, where they are taught the catechism and the Spanish language and must bathe once a day under supervision.

515 853 The mother nurses her child exclusively during the first six to eight months; only then is the giving of more solid food begun, which, however, does not differ in any way from that of adults, that is to say, the child is given yuca, beans, chicha, brandy, etc., like the adults. The mother suckles the child until the next one arrives, namely, three to four years, and sometimes beyond that, along with the one born next. Every woman who has a child generally also has milk, we were told. Only if the mother should be far away, /187/ for example, on an errand at the market or out fetching wood, may another woman help the child with her milk. In the rare cases in which a woman does not have enough milk to feed her child, she may give it to some 853 other woman, who, however, does not receive anything for it. It 855 may also happen that a family with ten children has become so [593] large that the food is no longer adequate. In this case the woman may leave one or several children in the care of her mother. If she no longer has a mother, however, she must keep them herself. In case the mother of small children dies and leaves a baby of less than two or three months who still cannot eat any food other than milk, the father looks for a woman who likewise has a nursing baby and who brings up the strange child with her milk for two or three years, until it can talk. Then the father takes it back, and the wet nurse is given a cow as "milk money."

854 482 Ordinarily the children are carried by the mother. The colored woven belt (táw) and the large shawl (panyelón or séntyatc), in which the child is wrapped and carried by the mother on her back, are needed for this.

857 868 The games of the children are generally instructive for their later life. The boys go bird hunting with the blowgun (pãt), the plaited stone-sling (ísot), or the elastic sling (kaučéro), or they practice catching each other with the lasso, during which the child [231] to be caught represents a cow or a horse. The ability of the children, and of the adults, too, by the way, in the use of the lasso is not

/187 cont./

857 great. Handling it for catching cows or horses is regarded as sport,
868 as, indeed, is animal-raising in general. The animals are not easy
231 to catch, but must really be outwitted. To catch a cow, for example, the lasso-wielder, in the midst of a group of several men or youths, first runs behind a few other cows that are near the cow to be captured. The latter feels quite secure, since the shouting apparently does not apply to her. The men now drive the cows in such a way that they come close to the one being captured; then the lasso-thrower doubles back and throws the rope at a distance of only about three meters. In spite of the short distance, only about every third throw is successful.

524 Two boys' playthings, used with enthusiasm as a pastime of school children, are the top (cúnga) and the hole-ball (hénde). The latter (Fig. 36 /see p. 258 /) is a hollowed-out fruit capsule about five centimeters in diameter, with a hole one centimeter in size on the underside. /188/ Exactly opposite this larger hole, a small one is bored. A twisted agave string about 20 centimeters long is drawn through the large and the small hole from below and knotted above the small hole so that it cannot slide out again. The other end of the string is knotted in the center of a small rod about 15 centimeters long, which is slightly smaller in diameter than the hole on the underside of the fruit capsule. In play the string of the capsule hangs down from the rod, half of which is grasped with one hand. With a gentle swing one now tosses upward the capsule attached to the string and tries to catch it with the rod. Beginners seldom or never hit the hole, whereas more practiced persons succeed many times in a row.

[524] The top consists of a small double-conical chunk of wood four to six centimeters high, which boys carve out for themselves and which ends in a small knob on the upper side. A small thorn is stuck into the tip on the underside. The top is set in motion with a string that ends in two loops. One of these is drawn over the middle finger of the hand, the other over the knob on the upper side of the top. From there it is led to the underside around the thorn and then wrapped spirally upward around the lower, conical part of the top. To set it in motion, the top is thrown on the plank floor of the school. The loop fastened to the middle finger

/205 cont./

578 I acted as though I did not understand the words, but observed the [123] same thing as on other occasions of disputes among Indios, namely, that two who are quarreling are not separated by a third stepping in. Rather, a dispute is regarded as an affair of the participants and as an interesting diversion in the monotonous daily existence, and the outcome is observed with obvious interest. Apart from the native word "alko," the Paez, interestingly enough, have no abusive word in their own language. The only term of abuse, but used very frequently, is the Spanish "carajo!"

f) Division of Labor between Men and Women

462 As we have seen from what was said above, the individual left to his own resources cannot exist in the Paez communities. The men's work is supplemented by the women's work, and vice versa. Both men and women are dependent upon each other to make a living /206/ and rely on each other for their most primitive vital needs. A man needs a woman who weaves clothes for him, and a woman cannot clear a field -- to cite but one example. The traditional tasks in relation to the sexes may be [177] summarized once again here. Transitions toward newer ways of life are noticeable, as these have been taken over from the surrounding colonists.

462

	Men	Women	Children
● 857 Clearing a piece of land	x		
Sowing maize, potatoes, yuca, sugar cane, coca, wheat	x		
Sowing cabbage and beans	x	x	
Sowing gourds and cucumbers	x	x	
Weeding	x		
Harvesting maize, potatoes, coca, wheat	x	x	

/206 cont./

462

857

	Men	Women	Children
Harvesting yuca, cabbage, beans, gourds		x	
Harvesting sugar cane	x	(x)	
Hunting	x		
Fishing at the weir	x	x	
Gathering wild honey	x	x	x
Preparing food		x	
Making chicha and brandy	x	x	
Housebuilding	x		
Making fire with flint and steel	x		
Fetching firewood		x	
Fetching water		x	x
Carrying loads on marches	x	x	
Making weapons	x		
Making plaited hats	x		
Making hammocks	x		
Making rope	x		
Making musical instruments	x		
Making fireworks	x		
Making bird nets	x		
Making children's toys			x
Making clay vessels	x	x	
Making fiber bags		x	
Making coca bags		x	
Making wax candles	x	x	x

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[439]

Ornaments	(bought)	(bought)	
Weaving, plait-weaving		x	
Dyeing		x	
Washing women's clothes and the men's woven clothes		x	
Washing the home-sewn men's trousers	x		
Mending woven clothing		x	
Mending men's trousers	x		

1: Nachtigall--287 E-5 (1952-1953) 1955 SC15 Paez SC15
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482
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168

Ill. 197. Manner of carrying children.

Ill. 198. Women carry heavy loads with the forehead-band.

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Ill. 196. Walkway of the bamboo suspension bridge at Belalcázar.

Plate C

Ill. 197. The older sisters take care of their younger siblings as a matter of course and practice the duties of a woman from childhood on.

Ill. 198. Among the tasks of the women are the making of clothing for the family and the housework, including the fetching of firewood. Whereas the men carry heavy loads on their shoulders, the women use the forehead band.

/CXXIII/

Plate CI

Ill. 199. The shaman Felisa Ipia with her shaman's staff and the nyika reed. In the wool threads fastened to her staff she has gathered the souls of all the inhabitants of Santa Rosa. With the reed she tears apart the clothing of a soul about to leave a dying person. It must then return to its body and the person need not die.

Ill. 200. Gable post of a hunting hut with the skull trophy of a slain monkey. The skulls of the animal booty hung on the gable post, as well as the wing feathers of the birds killed, are supposed to guarantee further success in hunting. Below the skull trophy, the incised figure of a spirit besides the Christian cross.

Plate CII

Ill. 201. Woman grinding maize with the hand grindstone.

Ill. 202. Calderun music group. The instruments are the transverse flute, bass drum, drum, tambourine, and triangle.

/182 cont./

423 The work on the land is a daily exercise in co-operation.
461 Owership by an Indian is an unquestionable right, and its de-
[173] fense a categorical imperative. Lliban and Juan Chiracol
[628] fought the Pijao for the ownership of the land and to defend an
[648] inalienable right. Likewise, because the whites covet their land, they do not like to have them around /183/ and avoid receiving them under some pretext or other. Their security and
[735] their happiness lie in the ownership of land. Poverty as they understand it, a shortage of food and livestock, is due solely to the laziness of those who suffer it.

857 Children grow up in continuous communion with the
868 activities of their parents. While the girl helps her mother in household tasks and goes out with her to bring firewood from their respective clearings, the boys with their machete on their shoulder and their pouches of coca and mambe /lime/, exactly like their fathers, clean the clearings, build fences, weed their plantings, and when the maize ripens and the wheat grows tall, they spend the day defending them against the attacks of parrots, guaras, borugos, squirrels, and coatis. At an early age they are already doing the same tasks, but with the hope of building a house, marrying, raising children, and owning livestock, large quantities of coca, and sugar cane for their
342 chicha. In a way, the house is a necessary supplement to their pieces of land; furthermore, many are for the period of the clearings. The selection of a site for the house does not take into account either the beauty of the landscape or the levelness of the terrain, but rather the inaccessibility of both. Only when the house is to last for more than one generation will they attend to certain requisites: solidity, construction or privately owned land, and the selection of an adequate site by the medicine man (té éu). One fine day the owner selects
[759] a site: "This is a good place to build a house and to live," he
[787] says. Then he takes there the medicine man, who during the night "thinks about" whether the site is suitable or unsuitable; he chews coca and remedies, takes mouthfuls of aguardiente

4:Bernal Villa--15 E-5 (1952-1953) 1953 SC15 Paez SC15

/188 cont./
462 from the plantings; she will laboriously make the multicolored
594 kuetand yahas which she will give as tokens of love to her hus-
[251] band. The children, who "are a blessing of God," will come and help the man work the land or lighten the woman's kitchen chores.

594 The household lends individuality, a sociological frame-
183 work, status, and function to the family. Land, a house, and a family are specific ambitions of the Paez people. Possibly they represent their most cherished ideals in life.

IV

Live Ritual Fire

372 In the mind of every individual, and in the spirit of the family, fire is a symbol, a symbol of the house and of the home. A house without fire is a dead, abandoned house.

372 In ancient times, when the Pijao went about spreading
773 terror and death, when the caciques came down on the /189/ /illustration appears here/ roaring waters of the great rivers beneath the imposing dark night sprinkled with stars, and even much earlier, the Indians began their daily round by requesting fire from an old, white-haired woman. This fire died out when night spread its dark cloak over the world. Only the old woman's fire was immortal. The monotony of this daily request for fire was transmuted into anguish when the wicked old woman decided to leave and take the fire with her in a piece of wood. They all ran after her, seized the firebrand, and obtained fire from it for all the Indian households. This fire could be preserved.

Thus run the mythical accounts of the origin of fire. They reflect its importance. The manner in which it is preserved, the care which is exercised so that a fire is always /190/ burning in the house, seem to be superstitious attitudes from an ancient

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462

Activity	Men	Women
Making the fire		yes
Clearings	yes	
Planting, weeding, and harvesting	yes	yes
Gathering		yes (29)

●[857]

29. Task of women and of children under six.

Trade	yes	yes
Hunting and fishing	yes	
Communal work	yes	
Mingas	yes	
Supplying firewood and water		yes
Ownership	yes	yes (30)

30. Rarely.

Carpentry	yes	
Making fireworks	yes	
Tending livestock	yes	
Barbering	yes	
Milling	yes	yes
Musical instruments	yes	
Consumption of coca	yes	yes
Consumption of alcohol	yes	yes
Consumption of tobacco	yes	yes

/345/

427

Tenant farmers of San Andrés

In the haciendas that lie above the valley of the Pisimbalá torrent and the left bank of the Ullucos River, some 35 native families live as tenant farmers. There are five haciendas that make use of this type of servitude. Many of these families have developed and become established within the hacienda itself. Others have been driven to this condition out of a lack of land from which to derive sustenance.

7:Hernández de Alba E-5/(no date) 1948 SC15 Paez SC15
Moguex

535 There is much dancing today. The sexes perform in couples or separately. Among the *Moguex*, some of the expert dancers are paid to dance with all couples in a sort of "bambuco." Dancing is always a part of *Páez* ceremonies for the death of children, baptismals, weddings, saint holidays, and meetings for collective work (mingas) held in the evening when people return from their plantations.

[585] Dancing, as other social events, is subject to a special ceremony or etiquette, strongly connected with religious beliefs. For example, [608] in the wedding celebration, a prayer is first said in which the souls of the dead are asked permission to dance, or "scrape the floor," as they [527] call dancing. Only the godparents and the bride and groom may dance at the beginning.

526 The *Páez* do not masquerade, but the *Moguex* always masquerade during the period of carnival preceding Holy Week.

[524] **Games.**—Games do not hold an important place among these peoples. The children amuse themselves by imitating the activities [857] of their elders. The only game recorded is simulated warfare, performed as a part of a rite in honor of the dead after a communal [769] feast. Two teams under their captains or caciques attacked and shot arrows at each other. Even if some contestants were killed or wounded, no one bore a grudge.

276 **Narcotics.**—The *Páez* and the *Moguex* chewed coca leaves mixed in the mouth with lime powder. Coca chewing is widespread among [756] men, but very little practiced by women. It is used especially by the shaman when he is practicing. In Colonial times the use of coca [177] spread to the rural population of Mestizos and Whites in Nariño, Cauca, and Huila.

273 **Alcoholic beverages.**—These Indians formerly made chicha of maize, [178] but today they ferment it with sugarcane molasses. They also have fermented sugarcane juice (guarapo), and a sort of rum (aguardiente). The latter is distilled clandestinely in their huts from guarapo and certain herbs fermented together in earthenware crocks. The Indians drink guarapo every day, but restrict the use of chicha and the stronger guarapo and aguardiente to market days, religious feast [462] days, burials, weddings, mingas or meetings for work, and witchcraft ceremonies. Guarapo and chicha are made by women, who sometimes chew the maize to increase its fermentation. They are stored in large, hollowed tree trunks and in large earthen jars, which are kept in a special place in the hut. There is never a lack of these beverages for home use and for welcoming an unexpected visitor.

RELIGION

175 The early Spaniards had little understanding of the religion of these 771 people. They reported that the Indians had but few idols and no temples or places of worship. Castillo mentions that they wor-